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WEEKLY REVIEW.

—The *Free Church Monthly* :

The Wesleyan Methodists are not making marked progress. At the recent Conference it was reported that their total membership is 412,298, being a decrease of 86 on the year. What renders these figures the more unsatisfactory is the fact that during the year no fewer than 26,967 have ceased to be members of the Society. How is this extraordinary leakage to be accounted for? The question gave rise to an interesting and suggestive conference. One explanation offered was that the spirit of worldliness is creeping into the Church; another, that the Salvation Army is telling injuriously on the congregations; a third, that sufficient care is not taken to find for new members spheres for the exercise of their individual gifts.—Due attention was given to the proposals which Mr. Price Hughes has been pressing so earnestly in favour of a reunion of the various fragments into which Methodism in England is divided. The desirableness of the end was recognized, but it was felt that it would be premature to begin formal negotiations. A committee, however, was appointed "to consider and report as to the way by which the waste and friction in the actual working of the various sections of the Methodist Church may be lessened or prevented."

We noticed two or three years ago a similar pause in the growth of this church. What becomes of the large numbers that pass through the Sunday-school, year by year? We incline to think that it is the increasing vitality of the Evangelical portion of the Church of England, that has checked in a measure the development of the Wesleyan body. The Wesleyan body came into existence through the want of life and spirituality in the Church of England. It became the means of great blessing to the Church of England, by stimulating a portion of her ministry and people to seek an evangelical revival. And many of the young people of the Methodists, finding that there is much now in common between the Methodist body and the English evangelicals are led by various motives to join the latter. And perhaps the great Head of the Church wishes to direct the attention of the English Methodists to the great outlying Foreign Mission work, not neglecting the home masses, among whom they were originally so useful.

—Our esteemed correspondent, the Rev. Mr. Keer, seems to have formed a different estimate of some remarks of Professor Drummond at Northfield, from that which we had taken. We have by no means the satisfaction in Mr. Drummond's book on Natural Law in the Spiritual World, that some have, but we must say that we have greatly enjoyed his addresses at Northfield. With regard to what he says about the pursuit of knowledge being an illusion, let it be taken in connection with Paul's remark, "knowledge passeth away, we know in part." From the knowledge of to-day we pass to the knowledge of to-morrow, and so on. And from the knowledge of things we pass to the knowledge of great truths underlying them; from the created to the Creator. We believe that many of our Scientists who glory in the knowledge of existing things, will one day regard as an illusion the acquisitions in which they glory. Certainly Professor Drummond did not mean to disparage education or the pursuit of knowledge. Perhaps the true statement is that the Gospel educates as well as saves. When rightly received, it gives the true life to our intellectual as well as spiritual nature.

—A letter from Colonel Crookshank, President of the Soldiers' Total Abstinence Society, in "*On Guard*" for October, says that the substitution of moderation for total abstinence, as a condition of membership, has never even been contemplated. But two changes have been proposed, one a change in the title, to Army Temperance Society, the other the admission of sympathetic non-abstaining friends as Honorary Members. The Soldiers' Total Abstinence Society has had a course of remarkable success, and we think it would be a questionable experiment to try and amalgamate it with other temperance societies, the Church of England Temperance Society and the Roman Catholic League.

—Among our Selections will be found a harrowing account of atrocities committed in Mexico, by the direct encouragement of the priests and by commission from the judge of the place, resulting in the murder of law-abiding Protestants. Here we have a priest, after performing mass, denouncing in his sermon the Protestant minister as a minister of Satan, and notifying the people that they might kill him with all safety. Rome is *semper eadem*, and she lets us know that she is so. During the centuries when she was allied with civil Governments, she used the secular authority to burn Protestants at the stake. In Mexico, in the 19th century, she seeks to inspire the populace with her sanguinary spirit. We occasionally meet—in Protestant journals—with commendations of Pope Leo XIII as though he were of a kindlier nature than the common run of popes. If he would denounce such atrocities as are now reported, we should be more ready to believe these laudations.

—We take the following from an American paper:—

The Rev. M. Baxter, a Church of England clergyman recently in this country, but now returned home, has the very distinguishing trait among modern prophetic lecturers of being quite clear and definite in his views. Thus ere long England is to be separated legislatively from Ireland, India, and her colonies. One of the young Bonapartes is to become King of Syria, and later on Emperor of France. Belgium and the Rhine provinces are to be annexed to France. In 1896 144,000 watchful Christians are to ascend from earth to heaven, and the millennium is to commence on April 11, 1901. Lately in Liverpool the lecturer challenged any minister or individual to show that he had made any mistake.

The fact that this gentleman has been for thirty years announcing the end of the world and other marvels, and nominating one Bonaparte after the other, and always with great definiteness and positiveness, would hinder people, we should think, from attaching much value to his interpretations. Louis Napoleon was clung to, up to the moment of his death, as the looked-for Antichrist. The best interpreter of prophecy is he who is careful, day and night, to walk so as Christ hath left him an example, so that he may not be taken by surprise at Christ's coming.

—We see that the Rev. Father Rivington is about to visit America. One of the papers thus signals his approach:—

One of the most eminent of the missionary priests in the Episcopal Church, Father Rivington, as he is especially called in India, where his most remarkable work has been conducted, is to make an American stay in Philadelphia of about a year, beginning next month. In 1874 when he had not long been in Hindostan, and as the companion of Bishop Caldwell, he carried on a crusade against paganism, which reminds one of the open-air labors of Peter the Hermit preaching from town to town, in the porches of the temples, or under the the groves, and in numerous instances exciting almost a religious frenzy among his hearers. It is said that converts due to his eloquence number more than 17,000, and the mention of his name will stir the hearts of thousands of native families. He is now suffering from climatic desorders and is to try the recuperative powers of his native air. Father Rivington will be informally attached to St Clement's Church while in Philadelphia.

How strange that we should have remained ignorant of the marvellous crusade spoken of. Mr. Rivington could preach in English but not in Tamil, and a religious frenzy produced by filtration through an interpreter was something that ought to have impressed itself more deeply upon our memory. Another paper speaks of him as chaplain to the Prince of Wales.

—In transferring to its columns the article on the results of prohibition in Kansas, taken by us from the *Independent*, the *Indian Messenger* says:—

From the facts and figures adduced by the Governor of Kansas it will seem that remarkable prosperity in the material resources of the people, has attended the enforcement of the prohibition of the traffic in liquor. The argument, which men of weak faith in the greatness of the virtue of self-control often urge, that the forcible suppression of the liquor traffic would lead to smuggling and clandestine distillation, has been proved in these states of America to be a baseless one. After what they have

effected in the New World, we feel ashamed to think that we are such cowards that we have not opposed with sufficient might the present unchristian policy of the British Government in India, viz. that of eking out a filthy revenue by inebriating and demoralizing a subject race. The opium trade in China, and this drink revenue of India, are two big dark blots on the escutcheon of England. It is a stronger race letting loose their vices upon a dumb, unrepresented, and consequently helpless subject race. We know we are writing very strongly, but it is because we feel strongly. We do not want this drink curse of India.

We pointed out many years ago that the introduction of local option in India would relieve Government of the responsibility of suppressing the liquor traffic, by transferring it to the people. We especially insisted that before the grog-shops were allowed to be introduced in places where they had not existed, the people should be allowed to say whether they would have them or not. This would have been the thin edge of the wedge, and would have suited a Government so very timid. The results would soon have commended the extension of the privilege.

—We omitted to mention before, the death of an esteemed Catechist connected with the Church Mission in Western India, Mr. Krishnaji Dhurmaji. He died at Nassick, on the 5th of September, the same day that the Rev. Ramkrishna V. Modak passed away. Mr. Krishnaji was baptized in 1847, by the Rev. Mr. Farrar, and had thus been permitted to witness for the Lord forty years. He died in perfect peace.

—The English Romanists think it hard that they should not have a service of worship in the English tongue, and an accommodation has been made in their behalf by a Bishop of Portsmouth. He gives them an English Evening Service, but it is all sung. The choir sing the harmonized portion, the congregation sing in unison. So far as we have observed congregational singing is not favourable to clear enunciation of the words. Paul lays down the rule that if any one pray in a non-vernacular, he is to be followed by an interpreter. "Let him that speaketh in an unknown tongue, pray that he may interpret." A chanted service needs also to be interpreted.

—The *Rock* thinks there is something wrong about a school-system that compels the attendance of poor children, some of whom have not had a meal for 24 hours.

"It seem to us a cruel and shameful wrong that the embryonic brains of little children should be compulsorily 'crammed' whilst their stomachs are empty, and in their weakness and acute suffering they scarcely know how to live, let alone master the multiplication table. It is high time that provision was made for the cold and hungry mites who attend many of our metropolitan board-schools. What is the use of educating the children if they are destined to die young of neglect and starvation or be the helpless victims of chronic illness, utterly unfit to fight the battle of life as they grow older?"

Another writer advocates "free dinners for necessitous children." We would say, make the schools industrial; give the children some light work and pay them in food.

—When Queen Victoria came to the throne, there were 50,000 convicts undergoing sentence. But in this year of jubilee there were only 7,414. Adding the children in Reformatories, the number would be about 10,000. Considering that the population has doubled, the diminution is remarkable. Much is due no doubt to the repressive influence exercised by a vigilant body of Police.

—The Wesleyan Mission in the West end of London is to commence October 21st. The opening sermon is to be in St. James' Hall by Mr. Spurgeon.

—With reference to a letter on the subject of Cremation for Native Christians, the points to be specially considered are the feelings of relatives and sanitation. The body committed to the earth returns to its original elements as truly as when burned, and we have not very much sympathy with the sentiment that keeps many lingering at the grave of their deceased friends, for we rather wish to think of the departed believers as with Christ in paradise. The Romans were accustomed to burn their dead; yet we find that the Christian converts in Rome continued for centuries to bury their dead. The Bible favours this sentiment, though without any express command on the subject. A large proportion of the Hindoos of Bombay, it is stated, bury their dead because of the expense of cremation. We are very much in favour of reducing the cost of burial for our poorer Native Christians, and Cremation enhances the cost of disposing of the dead. We think that coffins ought not to be considered a *sine qua non* in Christian burial; a kind of wicker envelopment of the body would do equally well, and be preferable on sanitary grounds, as it would give the body at once to the forces of nature. Should Natives who have been accustomed to burn their dead, wish to retain this custom after embracing Christianity, we do not think they should be opposed.

—We heard the other day that Mr. George Muller had returned to England, after some years spent in visiting remote lands; but now we hear that he has left again for New Zealand.

—We are asked to correct an error in the Rev. Mr. Morton's account of the Dasahrah meetings, in our last. It was Dr. Condon of Cawnpore who preached at 6-30 p. m. of Sept. 23.

NOTICES OF BOOKS AND REPORTS.

Jangi Pokar. War Cry in Guzarati. Ahmedabad, Oct. 1. No. 1. We are informed that Jivi Eshwardas is the Editor. This lady is a Native of India. The print—a sheet of 4 pp.—is very handsomely printed at the Samsher Bahadur Press. It is full of Salvation matter, *i. e.* matter relating to the work of the Salvation army, and is to appear monthly. We are informed that 100 copies for distribution will be sent post free to any address in the Indian Empire for Re. 1-8-0, (stamps not taken.) Address "Salvation Army, Ahmedabad."

We are favoured with the following: *The Gospel in all Lands*, September. *Service for the King*, Aug. Sept. *The Palm Leaf*, Sept. The Mutiny in 1857 from a Christian Stand-point, Rev. T. Evans. *Balbodhmewa*, Oct. *The Watchman*, Sept. *Bombay Educational Record*, Sept. Report of the Open-Air Mission. *India's Young Folks*, *Makhzan-i-Masihi*, Oct. 1.

INTERNATIONAL BIBLE STUDY.

October 9.——„——*Matt.* 8: 18-27.

See last Guardian.

October 16.——„——*Matt.* 8: 28-34.

And when he, Jesus, with his disciples, was come to the other side of the sea of Galilee, into the country of the Gergasenes, (or Gadarenes, from one of the cities of the province) there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. One of the two had made himself conspicuous by his desperation and strength, or became more noticeable after his restoration; at all events, in narrating the incident, Mark confines his attention to one of these.

"And behold they cried out saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

Jesus was manifested to destroy the works of the devil. In order that his power over the Prince of this world should be so demonstrated as to become recognizable by carnal men, it was fitting that the forces of Satan should be embodied in a special and striking manner in human beings. Jesus was landing as a stranger from Galilee in this country of the Gergasenes, and was greeted by these demoniacs, bearing witness to his divine mission and character, and also to his antagonism to the kingdom of Satan. The mission of the Son of God sent terror through the ranks of the emissaries of darkness. "What have we to do with thee?" They answer their own question when they add, Art thou come hither to torment us? His coming meant humiliation, expulsion, torment to them. But they add, to torment us *before the time*. Jesus was to lead Captivity captive, to get a complete victory over Satan, at the cross, and they reasoned that the time had not fully come for their expulsion.

It would seem that these devils found some alleviation of their misery in taking possession of those who had lost the power of resisting them, and in whom they put forth their power in such a way as to terrify the surrounding community. When questioned as to his name, one of them, as we learn from the other evangelists, confessed that his name was Legion. The forces of the adversary, centred in him, might be compared to a Roman legion, 5,000 strong.

"And there was a good way off from them, a herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go."

These were evil spirits, spirits of destruction, finding their life in doing evil, in works of devastation. Jesus saw it better that they should be exerting their power of mischief upon swine than upon human beings. Being cast out they went into the swine, and the whole ran violently down a steep place into the sea and perished in the waters. Thus there was a manifestation of their power level to the apprehensions of men, and the spectators could form some conception of the scourge that Christ was taking from the community.

"And they that kept them fled and went their ways into the city, and told every-

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thing and what was befallen to the possessed of the devils."

Did they carry good news? or evil tidings? It was good news to those who knew how to estimate aright the ruin wrought by evil spirits, in the lives of men and women, and through them upon the community generally. These demoniacs had been a terror to the community, and nobody dared to go near them, fearing to be set upon by them. The news now brought to them implied that One had come to their shores having authority to banish these emissaries of evil, and to confer upon the community the greatest of all blessings. But to those who had so far submitted themselves to the devil, as to look upon the possession of swine as of higher value than the expulsion of evil spirits from men and women, the news sounded unpleasantly. It made them uncomfortable. It seemed to them better on the whole that they should have the evil spirits than the presence of Jesus.

"And behold the whole city came out to meet Jesus; and when they saw him they besought him that he would depart out of their coasts."

They had evidence that he came to them in the name of the Lord, with authority over the forces of evil in the spiritual world; but they were more impressed by the fact that the herd of swine had perished. They cared more for their swine than for the deliverance of those who were oppressed by Satan. They had before them, sitting at the feet of Jesus, clothed and in their right mind, those out of whom the legion of devils had been cast by the word of Jesus, but they nevertheless entreated Jesus to oblige them by leaving them alone and returning to the place from whence he came. Here we have a new illustration of the mighty influence that pertains to the will of men. These people willed not that Jesus should abide with them, and Jesus withdrew. "He entered into a ship and passed over, and came into his own city." Such power still abides with the will of man. They may decline to receive the servants of Christ, and be allowed to have their own way. In almost every land to which the Gospel is conveyed, the people show a preference for their own deities and superstitions, no matter how palpably Satanic and corrupting and degrading these may be, over the message of the crucified and risen Jesus, until, after a lapse of time, they are constrained by the purified lives of the few whom Christ has made whole, to recognize the evidence that Jesus is mighty to save.

Jesus withdraws from the country of the Gadarenes, but he suffers not the men whom he had blessed to accompany. They must go to their own people and show them the transformation wrought in them.

This display of Christ's power speaks to us. Here was a man on whom Satan had so wrought as to make him a complete wreck of humanity as regards the ability to do good to himself or to others, but invested with exceptional powers of tormenting himself and others. Yet by a word he delivers him and makes him a child of God, a messenger of mercy to all. Jesus is the same yesterday, to-day, and forever.

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SATURDAY, OCTOBER 8, 1887.

THE MILLENNIUM.

A CORRESPONDENT says: "I have been reading your paper for many years but have seen next to nothing from you about the "Millennium," yet with many it is Millennium or nothing. Kindly let us have what you have been shown of the Spirit from the Lord on this subject."

In past years we have gone all through the Apocalypse in our columns, expounding it according to the light given, and of course the 20th chapter was not passed over. For the reason that our conception of the 1000 years differs widely from the views of most interpreters, we have been little disposed to dwell upon it, having little taste for prophetical controversy. But being so pointedly asked we can hardly decline to state the meaning of the scenes depicted in Rev. 20, as we apprehend it. In order to do this we must say something about the 19th chapter.

The 19th chapter begins with celestial jubilation over the downfall and extinction of the great apostate system that had so long claimed to be the Church of Christ, ruling by means of the kingdoms of this world. The judgment and opprobrium of the false bride, gives scope for the revelation of the true bride, in festal robes, made ready for the bridegroom. The word of God, with all celestial forces, now executes its work of judgment in the hearts of all who, in connection with the judgment of the great Harlot, have been shown to be in antagonism to Christ. The judgment here exhibited is upon systems and nationalities. That manifestation of the truth which stripped the mask from the face of the Harlot, brings the truth to bear in all lands, on all principalities and systems, showing them first in their antagonism to Christ and then subduing them. At the close of the chapter we see final judgment executed on the beast and on the false prophet. In 16: 13 we have these three exponents of the hostile army: the dragon, the beast, the false prophet. Here we have judgment on the two last of these; but the question arises, Where is the dragon? Does he not participate in the judgment? Well, the 20th ch. answers this question. He is in a sense judged; the earth knows him no more; but there is an hour to come when he shall have one more opportunity to exhibit his malevolence, and after that he is to go where the beast and the false prophet are. So instead of the final judgment a temporary one is imposed. His dominion is annihilated in the earth even as that of the beast and of the false prophet is, only there is an intimation that the judgment is limited, and before the final sentence he is to have another opportunity.

An angel comes down from heaven, and lays hold on "the dragon, that old serpent, which is the Devil and Satan," and casts him into the bottomless pit, shuts him up there and sets a seal upon him, "that he should deceive the nations no more till the 1000 years be fulfilled." Notice that his special work here referred to, is that of deceiving the nations, or hindering them from receiving the truth.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and (I saw) the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in his hands; and they lived and reigned with Christ a thousand years."

In chapter 15: 2, we find "a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand on the sea of glass." As the great aim of the true Head of the Church is expressed in the words: "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world—a peculiar people, zealous of good works," "that we should be conformed to the image of God's dear Son," so the power of Antichrist has been directed to a very different standard, and things have been taught and made imperative that were directly opposed to the type of Christ. The true follower of Jesus, especially in days when the power of life and death was with Antichrist, had to encounter these temptations and seal his fidelity with his blood. The difficulties arrayed in the way of faith gave to that faith a character of pre-eminence. The truths which they obeyed and which took them to the block, are here in 20: 4 seen to be in the ascendancy, he that had deceived the nations being taken out of the way. "My word shall judge them in the last day."

"They lived and reigned with Christ." Christ reigns when his will is done on earth as it is in heaven. When his will is written in the heart of a believer, Christ reigns there. Christ has all power in heaven and in earth, but the unbelieving world and the powers at its command are not subject to him. When Christ and his saints in his likeness reign on the earth, then the fallacies and falsehoods that went before shall be no more, and the truth as it is in Jesus shall interpenetrate society and be sought of all. They who are conformed to Christ reign where he reigns. We may dismiss the idea of thrones and the like; this kind of representation is taken from the usage of mankind. Christ is the head of every man and rules by his Spirit, directly or through the example and precept of those who walk even as he also walked. There is no need in Christ's kingdom of officers of justice, courts, gaols, &c.

In Romans 8: 17-21 we read: "If so be that we suffer with him, that we may be also GLORIFIED TOGETHER. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be REVEALED IN US. For the earnest expectation of the creature waiteth for THE MANIFESTATION OF THE SONS OF GOD. The creature itself also shall be delivered from the bondage of corruption into the GLORIOUS LIBERTY OF THE CHILDREN OF GOD." What is the manifestation of the sons of God, for which God's creation is ardently waiting? The glory of God shall be revealed IN US, says Paul. We believe that this apocalypse or manifestation of the sons of God, is the same event that is depicted in Rev. 20: 4.

(To be continued.)

WHERE IS YOUR FAITH?

THERE are unsuspected possibilities of faith in almost every Christian, and there is many an earnest worker who little imagines into what a heaven of experience and into what expanding usefulness he might be introduced by a new phase of faith Our life is according to our faith; our faith is often arrested in its development by our failure to meet some demand that it makes. We have been shown something to be sacrificed, something to be achieved which we shrink from, and our life becomes impoverished; tormented by aspirations for more freedom and power, while conscious of being cabined, cribbed, confined. Paul's delineation of what he was when he was looking to the law to give him power, never dreaming that the Spirit alone could enfranchise him, (Romans 7: 18-25) sets this forth very graphically. But there are many who are not brought into such acute wretchedness, and who seem to be earnest workers and not without fruit, and yet there is a potential faith that they shrink from that would translate them a glorious liberty like that described in Romans 8. We have been much interested in reading the following narration of experience by the Rev. F. B. Meyer, given at the Carlisle Christian Convention :—

Mr. Meyer here rose and gave his testimony, and told how three years ago he was an earnest Christian worker as things go, visiting the prisoners at the gaol and preaching earnestly, but, still, his life a terrible disappointment. He used to wonder whether what he had was all Jesus could give. Sometimes putting his foot on the neck of sin, but oftener conquered by it. Preaching to people on the Sunday high up, and on the Monday low down. Hudson Taylor and Studd and Smith came and spoke to him. Next morning he went to see Charlie Studd alone, and went into the room where he had slept. There he stood in all the beauty of his early athletic manhood He had put on his cricketing suit over his ordinary clothes to keep out the cold. He had been up since four, and the guttering candle told the story of his long morning watch with Christ. He said, "I've got nothing you may not have." "Well, how did you get it?" "I let go all, and gave myself to Christ. "But," I said, "I think I must have done that?" "Well," said he, "go and *face it out* between yourself and God" So one night I went to my bedside and wholly gave myself to Christ.

I thought I had done it before, but I knelt down and did it again. As I did that, a thing in my life I did not care to look at leaped up between Him and me, and Christ said, I must have this. I said, Lord, I'll give up everything but this. I'll be thoroughly in earnest in everything, but let me keep *this*. Christ then seemed to be *receding* from me, and seemed to say, I must have everything or nothing.

As the thought of His leaving me came, I said, O Lord, anything but that, and the thought came to me, Christ won't be hard on me, He'll be very gentle.

So I said, Lord, I'm not willing for Thee to have this thing but I'm *willing* to be *made willing*. And *then* He came right up to me, and I gave myself to him, *and He took me*.

Next morning I woke up, and said, Do I feel different? No. The morning was, if anything greyer than usual, but I said, looking to Christ, I'm His,and all that day, and on for a month, I did not feel different, but kept on saying, "I'm Thine, I'm Thine."

Are there any musicians here? I've heard it said that there are deep answering undertones to be heard in certain chords. Well, at last there came back His answer: *Thou* art *Mine*, and that was the beginning of a very blessed life.

Of late the name of this Mr. Meyer comes every where before us in the evangelical religious papers, and his remarks and contributions seem to be highly thought of. And they are excellent reading, pregnant with thoughts that stir and rouse. Evidently he saw in Mr. Studd and his companions a grasp of Christ that made his own appear very inadequate and he was brought to see the possibility of a freer, fuller life, was then made aware of the place where his faith had halted and instead of trying to make himself willing for the sacrifice, he threw upon Christ the burden of doing it, and then found out what a glorious Saviour he had, able to work in him according to his good pleasure.

SINCERITY.

WE are often asked to recognize and commend, as a compensatory feature, the *sincerity* of some who differ from us. They are said to be sincere in that they thoroughly believe that theirs is the right way. They do what they do conscientiously, and could not do otherwise without wounding their conscience. There is no doubt about the strength of their convictions, but we are not sure that it is right to attribute to them sincerity. A man who is truly sincere is willing to look at all sides of the case, and is open to evidence however much it may conflict with his cherished opinions. The average Mahomedan is strongly persuaded that his religion is the true one and that all are infidels who do not belong to it, and is ready to seal his confession with his blood; yet never in his life has he heard without impatience and anger any opposing statement. It is very much so with the average Romanist. Their zeal is not the result of examination; it has come to them traditionally. The way in which they are affected by opposing arguments, may show the strength of their zeal, but it does not show their sincerity. Sincerity implies a state of mind open to conviction, solicitous above all to know the truth and be swayed by it. What Paul said about the Bereans, that they searched the Scriptures daily, eager to ascertain their testimony for or against the Gospel preached by Paul, showed them to be more noble than the Jews in Thessalenica, and declared plainly that they were sincere, in the true sense of the word. Men that love darkness rather than light and refuse to recognize any claim of the latter upon their regard, are insincere. Their minds are warped and biassed. They have strength of conviction, but not sincerity, no willingness to let their ideas be tested. Our Lord told the apostles that a day was coming when men would believe they were doing God service in putting them to death. Should kill the best men on the earth, men in whom God delighted, and take credit to themselves for doing God's service therein. Were these murderers of the Apostles sincere? Were they who crucified the Lord of glory sincere? Certainly not. There was not the love of the truth in them. They loved their own ideas, their own ways, their own judgments, and would not allow them to be called in question. Men who have grown up in habits of idolatry, feel a qualm of conscience if at any time they neglect the idol; but this does not evince their sincerity; it shows that they allow themselves to be domineered by falsehood. The most noble portion of their nature is manacled and impotent; the love of the truth is allowed no place. A beautiful instance of genuine sincerity is shown in the 9th chapter of John, where the poor man whose sight Jesus had restored and who was threatened with excommunication if he should confess Jesus, when asked if he believed in the Son of God, replied, who is he, Lord, that I might believe on him? His sincerity shines forth in striking contrast with the insincerity of the Pharisees, who were determined not to be shaken by any evidence from their convictions.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

UNNATURAL LAW IN THE SPIRITUAL WORLD.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of August 6th, now before me, you quote with apparent approval a speech of Professor Drummond, author of that popular and ingenious rather than weighty book "*Natural Law in the Spiritual World*," at the school for Biblical Education established 5 years since by Mr. Moody at Mount Hermon, Northfield, U. S. A. Of the speech delivered on the graduation of the highest class, you say that your readers "will be glad to see an epitome" from the *Springfield Republican*. I can only say for my part, that I am *not glad* except for the opportunity of repudiating and refuting such sentiments, which I was surprised that no one else had done before me. The Professor is thus reported as saying:—"Religion saves a man, education makes him worth saving. It is well to remember that the pursuit of knowledge is an illusion, a great and beautiful illusion. When a man goes fishing he cares more for the fishing than the fish. There is greater pleasure in the pursuit of knowledge than in its attainment. We learn simply for the activity of the mind. When you take sea-weed out of the water it loses its beautiful colours, so knowledge is only beautiful as it lies in the infinite sea of truth. We need not try to store all the great facts of the world in our memory. Get a glimpse of them and let them pass on into the soul. Man is greater than his memory," &c., &c.—*Springfield Republican*. Now, sir, it has long been generally believed that the objects of education are two-fold, to train both the body and the mind (*i. e.*, the whole man), as instruments for future use and to conform the individual to right habits and principles, and secondly to store the mind with useful facts of whatever kind, as for instance the facts of our religion, of which Paley says "the truth of Christianity depends upon its leading facts and upon its leading facts alone." (Evid. of Christianity.) To do or attain this is often very difficult. Hence the old Greeks had a proverb "the root of learning is very bitter, but it bears a sweet and pleasant fruit." And one of our essayists reminds us that "the hill of learning has a steep and toilsome ascent, but the summit abounds in grateful prospects and pleasing delights." Bnt this worthy Professor of, let me say in this case, "unnatural law," would have us believe that the results are hardly worth naming except for "the activity of mind in the pursuit of knowledge," unless perhaps

his new discovery, the honour of which I will not deny him, that "Education" somehow "makes the man worth saving." This is indeed news, and so, sir, the Nazarene, made a mistake in coming into the world to save mankind in all the wretchedness, misery, and ignorance in which the race is found by nature. "Le jeu ne vaut pas la chandelle." In this state man is simply not worth saving. So did not the apostles and martyrs think when they declared that "the world by wisdom knew not God" so did not Ulphilas think when he preached Christ to the barbarous Goths. Nor did our more modern missionaries think with the Professor, a Brainerd, or an Eliot who devoted life and talents to set forth Christ as "the power of God unto salvation" to the ignorant red Indians; nor a Hunt or a Calvert who were permitted to prove by the conversion of the Fijian cannibals that the Gospel had lost none of its ancient power, (as some would have us believe), to save from sin and its degradation, ignorance and cruelty those who believe and act upon it. Nor did a Moffatt, a Moister, a Livingstone, a Selwyn or a Pattison or a Hannington who have laid down their lives for the ignorant; or the many noble men who have lived and died, from Swartz, and Xavier and Buchanan and Carey and Martyn and Drs. Duff and Wilson preaching Christ in India amongst learned and unlearned think that "*Education* makes a man worth saving," though they were not behind in regarding it as a powerful auxiliary in the work of salvation,—as it no doubt is. But the intrinsic value of the soul as we believe is not enhanced much less made "worth saving" by education. And Mr. Moody above all men, ought not to have allowed the position to pass unchallenged. Nor would the Professor himself, I think, have said this before he apparently lost his head over his somewhat dubious book in which he ingeniously adapts the jargon of the development theory (a most interesting one in natural science) to the subject of religion. But when a man has written a successful book or done a great deed the unreflecting vulgar mankind too often (and perhaps he himself,) incline to regard his crude utterances as the oracles of profoundest wisdom. Hence the meaningless inanities which disfigure the oft-times beautiful and powerful writings of a Carlyle and a Ruskin, a William Collett or a Victor Hugo, and even the later works of Mrs. H. B. Stowe, and in this aspect we might include the later speeches and letters of the erst "Iron Duke." That "religion saves a man" may be allowed to pass, as no doubt it may be satisfactorily explained. Though it is to be feared one may even believe and profess the Christian religion as true and divine, and even die to attest that belief, without being thereby saved from sin and its consequences. Since all this is possible, apart from that forsaking of sin and personal reliance of the soul on the merits of the crucified, and that charity or love which hopeth all things, endureth all things and which never faileth, and without which all else is failure.—1 Cor. xiii.

I have written more than I had intended but if aught that I have said shall lead any reader of your paper or hearer of professional speeches to imitate the noble Bereans (Acts xvii 11) who did not accept the *ipse dixit* even of an inspired apostle until they had first searched the Scriptures whether these things were so, and therefore many of them believed" —if I say what I have written may lead any reader to "prove all things" and to "hold fast that which is good," I shall not have written in vain. And I remain

Dear Sir,
Yours truly,
W. B. KEER,
Formerly Harbour Chaplain, Bombay.

63, St. John's Street, Oxford:
16th September, 1887.

P. S.—As an item of news you will be glad to learn that the Revds. Dr. Weitbrecht and W. G. Grey, the late esteemed vicar of *Holy Trinity*, Oxford, are to leave early next month *via* Venice for Bombay and hence to Quetta where they are to labour under the C.M.S I attended a capital meeting last evening in Holy Trinity School room to take leave of Mr. Grey and commend him to the grace of God for the work to which he has been called and appointed, and Weitbrecht lectured here lately.

MRS. LEAVITT AT LUCKNOW.

SIR,—A fair congregation assembled at 7-30 A. M. on Monday last to hear a temperance address by Mrs. Leavitt, the representative of the Women's Christian Temperance Union America. After preliminary religious exercises, and formal introduction of the lecturer by the Rev. Mr. Schively, the Pastor of the M. E Church, Lucknow, Mrs Leavitt gave a glowing account of the work of the Union, of which she was one of the Secretaries, since its origin, in America and the British Isles, and of her own work in Australia, Japan, China, upper and lower Burma, Siam, Simla, Bareilly and Mussoorie. She spoke of an interview she had had with the King of Siam, who, she was glad to say, was a total abstainer as also the Queen. She found the King greatly concerned for the young nobles of his realm, who were becoming enslaved to drinking habits.

She remarked that the dethroning of Theebaw was an absolute necessity and was of God, but she was much pained to notice the introduction of the liquor traffic into Mandalay, the capital of the newly acquired territory in Burma. She also spoke of visits to Rangoon, Thyetmyo and Tounghoo.

Her talk about Madagascar and its Queen's heroism greatly interested the congregation. Being opposed to the introductions of the liquor traffic by the French authorities, and by reason of their dogged pressure, she purchased the liquors, not for the consumption of her subjects but to pour them out on the ground. This remark of the lecturer elicited general hand-clapping. She further remarked that the Queen, finding her statesmen and government officials parleying with the drink-demon in contravention of the laws of her Kingdom, she forthwith had them deposed and women put in their places. The eagle-eyed Queen's advisers had their eyes on a half-intoxicated ex-statesman with a view to his arrest, but they always found him on horseback with a whip in his hand. On a certain day, however, their opportunity came. Whipless as he sat on horseback the women arrested him, and taking him before the magistrate, preferred three charges against him?

The lecturer went pretty freely into the statistics of the Union. She spoke of the ravages of the drink-demon, and the benefits realized consequent on its renunciation, in her own happy characteristic style.

Results!

Do you ask, what the results of the meeting were? I answer, much in every way:

(*a*) Instruction received regarding the work if the W. C. T. Union.

(*b*) A deep sense of responsibility realized to push the Temperance war.

(*c*) An incentive to prayer for people in the grip of the drink-demon.

(*d*) Hearts made tender and tears shed.

(*e*) A British officer of the Bengal Cavalry at Lucknow, who had been powerfully wrought upon by the Holy Ghost at the Daserah Meetings, the first of their kind he ever attended, came forward immediately after the lecture and said he wanted to sign the total-abstinence pledge. He had tried, he said, to become a water-drinker but did not succeed, and now after hearing such solemn things from the lips of the lecturer, he had made up his mind to be a total abstainer from drink and said that, as soon as he got home he would shy the bottle out of the house, and have nothing more to do with the accursed thing.

(*f*) As a final result the organization of a W. C. T. Union.

THOMAS E. F. MORTON,
Pastor M. E. Ch., Mhow.

28th Sept., 1887.

SIR,—As regards Mr. Kane's question about cremation, I believe nothing is said about it in the Scriptures. Although the system may be good on sanitary grounds, yet, if introduced among Native Christians, would be looked upon by the majority of Native Christians, and especially by those who are born as such, as repugnant and with a degree of horror, in contrast with the usual solemn way of burial. "Earth to earth, and dust to dust" seems to be a much more decent and natural method than that of burning. I hope Mr Kane will do justice to the feelings of those who are born as Christians.

D. LUCAS.

Nandgaon, 5th October, 1887.

SIR,—Your correspondent "A. N. C." has given a warning to the Christian public not to contribute to the fund of the asylum for widows which Pandita Ramabai is going to start in India.

In my humble opinion this warning was uncalled for. Because from the quotation of sentences which "A. N. C." gives from Pandita Ramabai's book on High-Caste Hindu women, it clearly appears that the learned lady does not want to take money from the people by false pretences and false professions. Whatever object she has in view, and for which she collects funds in America, that very object is distinctly and clearly put before the public, and if the people like to give towards such an object, there is no reason why we should tell people that they should not contribute.

There does exist sometimes a reason for giving such a warning if the thing for which money is collected is one from which evil is likely to result either to the donor or to the donee. But such indeed cannot be said to be the case in regard to widow's asylums If it does not result in bringing about as much good as perhaps "A. N. C." likes to have from it, still it is beyond question that the institution if established will do much towards the amelioration of the condition of those widows who will avail themselves of its benefits.

Then again, if "A. N. C." believes and I suppose he must do it if he is a wise Christian, that only some few are called to do work in the Lord's vineyard. There is a numerous class of good Christians who feel themselves fitted, both by nature and inclinations, to walk in spheres of life other than those which pertain to the Ministry. If such people are let alone, they always prove ornaments both to the profession they are engaged in, and also to the Christian community. A Christian King preaches Christ by being a just and merciful King to his subjects. A politician of great repute preaches Christ by his political views which seek the welfare of his fellow-countrymen and the advancement of correct opinions on subjects political, social, and religious. A medical man preaches Christ by showing the utmost attention to his patients as well as by the exercise of the utmost skill in their treatment. It would be superfluous here to add illustrations to prove this point. If our good friend the learned Ramabai thinks that she will best serve her Lord and Master Jesus Christ by trying her best to improve the condition of the widows of Hindustan, let one and all of us wish God-speed to her noble scheme instead of throwing cold water over it by giving such warnings as your correspondent "A. N. C." has done in your last issue.

Yours obediently,
Y.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services : Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

WESLEYAN METHODIST CHURCH.
Sunday, October 9th, 1887.
Colaba—Colaba Causeway, 7 a. m. Rev. G. W. Clutterbuck. 6 p. m. Mr. John Staples. Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens. Continuation of opening services. 11 a. m. Rev. Dr. J. S. Stone of Grant Road American Methodist Church, 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. F. Patell. 6 p. m. Mr. A. Gibson.
Cordial invitation to all.

Epitome of News.

SATURDAY, OCTOBER 1.

—American paper: Count L. N. Tolstoi, the Russian novelist, was born on the twenty-eighth of August, 1828, at Yasnaya Polyana, a village near Tula, Russia, the same place where he now owns a country seat worth about three hundred thousand dollars. He divides his time between Moscow and this rural home, which is a clearing out of the woods. Tolstoi was born in a high social position. After a course in languages and law at the University of Kazan he entered the army. He took part in the Crimean war, but did not pursue the soldier's occupation beyond his part in that conflict. As a courtier he did not find life endurable. His literary occupation brought him honour and wealth, but not peace of mind. He sought relief in philanthropy, but, led to despair that he could do so little both for himself and others, he was contemplating suicide, when, as the result of an acquaintance with some Russian dissenters from the Greek Church, he became a religious man. Since then, in giving practical expression to his convictions, and in the delights of a simple home circle, he has always appeared to be a happy man. Such is the impression he makes as seen on his estate, where he shares the commonest toils of the peasants and village mechanics. He writes his wonderful stories for the common people, and for the benefit of the masses of his country people it is that his mental toils includes a new translation of the four gospels into the Russian language. For the Tolstoi society no longer has charms. He has permanently retired from its frivolities living only the life of humble usefulness, which he conceives to be the Christian life. His wife is the daughter of a German doctor of medicine, of Moscow, and she shares his religious convictions.

MONDAY, OCTOBER 3.

—There was another outbreak on Saturday evening between the 17th Native Regiment and the Police. The soldiers appeared to have been the offenders. Ever since the Mohurrum procession, the men of the 17th appear to be embittered against the Police. Two policemen were badly beaten.

—A most curious anomaly has come to light in regard to the standard of weight in Bombay. It appears that the local five seers' weight is not a correct multiple of the local one seer weight; the latter is the equivalent of 5,040 grains, but the five seers' weight is not five times 5,040 grains, but only five times 4,900 grains. A person, therefore, who purchases five seers of an article in bulk actually receives 700 grains less weight than if he bought it in five separate quantities of one seer each.

—The *Central India Times* publishes an account of a serious riot at Ujjain, Gwalior territory, between Hindoos and Mahomedans on Dussera day, in which about five Mahomedans were killed and several wounded.

—A fatal accident occurred during the night of the 27th ult. on the Northern Bengal Railway. A mixed train when arriving at Phoolbaree station, 96 miles from Sara Ghat, was divided at the points, and six goods wagons were overturned. The driver and fireman both fell off the engine, which was derailed, and the driver was crushed under one of the wagons and killed on the spot. The fireman dislocated his shoulder.

TUESDAY, OCTOBER 4.

—*Indian Daily News*: A Brahmin, named Gopal Chunder Gangooly, was charged at the Calcutta Police Court on Thursday by Narain Chunder Mookerjee, on behalf of Baboo Kanye Lall Dhur, with the theft of a gold throne of the Hindoo god *Shalgram*, valued at Rs. 600, a gold Brahminical thread, and a gold umbrella belonging to the god. On the night of the 25th instant, the accused was arrested in the street with the articles in his possession, except the umbrella.

—We have received the *Indian Railway Travellers' Guide* for October, published at the *Bombay Gazette* press. Price, 8 annas.

—*Times of India*: We hear that telegrams were received in Bombay yesterday evening from Poona stating that orders had been issued for the removal of the 17th N. I., which will be replaced by another regiment. His Excellency the Governor has also telegraphed asking that an expression of his sympathy should be conveyed to the wounded policemen. An enquiry into the cause of the disturbance will be commenced at 11 a. m. this morning in the Mess House of the 17th N. I.

—Dr. Junker, the African explorer, and a friend of Emin Bey, who is now staying at Friedrichroda, in Thuringia, is writing a pamphlet on the origin and history of the Mahdi's revolt, which will be published this month, and is expected to be highly interesting. Dr. Junker was an eye-witness of many of the chief events in the Soudan. In the spring he will publish the results of his African explorations, in two volumes, with several maps and many new facts.

—*Times of India*; Ahmednuggur, 3: The City School was formally handed over this morning by the Deputy Educational Inspector to the Ahmednuggur Education Society in the presence of an influential meeting at the City School, presided over by Mr. Walker, the District Judge.

WEDNESDAY, OCTOBER 5.

—*N. Y. Evangelist*: The people in Wolcott, N. Y., and throughout that locality have not been in so great a state of excitement for several years as during the past few days, because of the finding of an abundant supply of natural gas in the village. The well had reached a depth of 1,300 feet, when suddenly the sound of gas rushing out of the mouth of the well was heard. A long iron pipe, three inches in diameter, was fitted into the mouth of the well. A lighted match was tossed near the opening of the pipe, and instantly a flame of fire burst forth. It was five feet in height and about two inches thick. It gradually increased to six feet in height and illuminated the locality of the well for over a quarter of a mile about. The heat of the gas flame was intense, and there seems to be no diminution in the quantity of the gas. The Wolcott Natural Gas Company have decided to sink the well at least 100 feet deeper, in the expectation of finding a still greater quantity for gas. It is believed, however, that the quantity already found is sufficient to light and heat a village twice the size of Wolcott.

—Same: An Egyptian papyrus forty-two feet long and containing all the chapters of the "Book of the Dead," has been received and unrolled at the Sage Library in New Brunswick, N. J. It was secured for the library by Rev. Dr. Lansing, a well known missionary in Egypt. Experts pronounce it to have been written nearly 3,000 years ago.

—Same: Mr. Moody is not going to India in all probability, notwithstanding the very urgent invitation extended to him recently by Dr. Chamberlain, missionary physician in that country, while recently making an address at Northfield, Mass. A recent interviewer says: I asked Moody if he intended to go to India. "I would go to India," replied Mr. Moody, "if I thought I could do more good there. But I question if our meetings would be as successful as the steady work of the missionaries. Everything said must be translated by the interpreters; and much of the effectiveness of public meetings is thereby lost. I am not able to endure hot weather and do efficient work. It does not seem wise to me." The same writer adds: "Mr. Moody's own family consists of his wife, a remarkably pleasant woman, who is at times a better source of information than the evangelist himself; a daughter Emma, who is about twenty years old who is this Summer in Europe; a son Will about eighteen years old, and a student at Mount Hermon; and another son, Paul about eight years old."

—A writer in the *Independent* says: The Inter-State Commerce Bill, if properly enforced, will in the future, prevent the railroads from being a party to these conspiracies; but that the power of capital, even without their aid, will, by combination, accomplish its ends, seems probable, from the fact that "trusts" are, at present in so many branches of business, superseding corporations. A number of large rubber firms have recently determined to desist from competition, pool their profits, and let the public go with wet feet, unless it chooses to pay the cost of their love-feast. A Gas Trust, which is said to be a branch or a sub-division of the Standard Oil has within a few weeks absorbed the entire gas plant of the city of Chicago, and is looking about for fresh fields to conquer. The market supply of cotton-seed oil has been monopolized by the manufacturers of lard, for purposes of adulteration; and the Western Cattle Men's Association is endeavouring to form a Cattle Trust

which expects to control the supply of beef throughout the Union. Now, I ask, what benefit do we derive from living in a large and fertile country the natural resources of which are well-nigh unlimited, when we have, after all, to pay higher prices for all the things we need than countries which are not blessed with one-half of our natural advantages? Insidiously and slowly one monopoly follows another, and fastens its grip upon the unresisting public, which, with a little grumbling patiently endures extortion and spoliation, and even cherishes a sneaking admiration for the "smartness" of the men who made the successful assaults upon its pockets.

—At the annual meeting of the Victoria High School at Poona, the prizes were distributed by H. R. H the Duke of Connaught. H. R. H. made a speech, in which after dwelling upon the convincing facts and figures contained in the Report of the School, he congratulated all connected with its management on the signal success it had proved. He spoke in the warmest terms of the results of the training given in the school and the very successful manner in which the standard of efficiency was maintained during Mrs. Sorabji's absence in England. He also expressed his appreciation of the kindergarter system, which had been introduced among the younger scholars with the happiest results. His Royal Highness concluded by congratulating Mrs. Sorabji on the satisfactory termination of her trip to the British Isles, and expressed a hope that she might long be spared to continue the good work she had so well begun. Referring to the religious instruction, H. R. H. said he was pleased to find it was on a simple and sound basis, and that he was quite sure it would tell for good on all who came within its influence. —(*Deccan Herald.*)

—*Times of India:* The 4th Rifles from Mhow will, we hear, relieve the 17th N. I., and a wing of the latter regiment is in orders to start for Mhow to-day. The enquiry into the cause of the disturbances between the soldiers and the police commenced yesterday, but the representatives of the press were excluded. Sir Frank Souter, when the President put the question, was anxious to admit them, but Colonel Bulkeley objected.

—*Overland Mail;* Sept. 16: Head-constable Whelahan has been murdered by moonlighters in Ireland.

The grand jury at the Central Criminal Court have found a true bill against Policeman Endacott for perjury in connection with the Cass case. The trial has, however, been put off until the October session.

The death recorded this week include those of General Sir. T. Douglas, G. C. B.; Sir C. L. Young, Bart; General D. Simpson; Lieut-Col. H. L. Gwyan, R.A.; Major Evans Bell: Major J. Robilliard; Hon. and Rev. E. H. Tracey.

The Comte de Paris, like any other ambitious adventurer, whether a Bonaparte, a Boulanger, or a Prince Ferdinand, is certainly free to appeal, if he pleases to universal suffrage, or any other national form of expressing opinion, for support to his candidature, but he is entitled to no especial consideration by virtue solely of his relation to the Capets, whom he bombastically but impolitically drags into his manifesto. His appeal is all the more mischievous and ill-timed, as some of the English journals point out, since it follows so closely on Prince Bismarck's significant utterances about Orleanist intrigues in Bulgaria. In fact, the memorandum was expected and has already been discounted in diplomatic quarters. If as seems undoubted the Prince, with all his candour and ability has allowed himself to be persuaded by clerical advice in this movement, he has made an immense mistake. The greatest failures in the politcal and diplomatic history of this century have been prompted by ecclesiastical ambitions. The Roman Church is astute and well informed, but it does not understand the age. It misinterprets the drift of public opinion, and miscalculates the intellectual and moral forces which are arrayed against it. Perhaps men whose view is accustomed to vast and vague spiritual perspectives are unable to adjust their lenses to the restricted and sharply defined features of mundane prospects.

According to intelligence from the Transcaspian, the railway from Chardjui, on the left bank of the Oxus, to Samarcand is being rapidly pushed forward. The constructor started excavations simultaneously at three points—Chardjui, Bokhara, and Samarcand. A transport of 250 railway wagons has been despatched down the Volga, destined for the new line.

Whether the object of Sarah Bernhardt's recent visit to Lourdes was to "seek her way," as pious folk give out, or simply to seek an advertisement for herself, as the profane pretend, certain it is that she has no immediate intention of taking the veil. She is enchanted with the new piece which M. Sardon has written for her, and hopes to outdo all her past triumphs in it.

There commenced yesterday in Philadelphia a celebration of the centenary of the adoption of the United States Constitution. A procession through the streets, illustrative of the progress made during the last hundred years, was the chief feature of the first day. A calamitous accident occurred during the passage of the procession. A large review stand erected in Board Street gave way under the enormous weight of the people assembled thereon, and a scene of terrible confusion ensued in the efforts of the spectators to escape. Many persons were injured, and some, it is feared, fatally.

Thursday, October 6.

—*Indian Messenger:* Special divine service was held by the Calcutta Congregation on Tuesday, the 27th of September, to commemorate the death of Rajah Ram Mohan Roy. The Ram Mohan Roy anniversary committee having decided to hold the anniversary meeting towards the end of October this year, it was arranged by the Executive Committee of the Calcutta Congregation to hold special service on that day. The service was held in the morning, in the Prayer Hall of the Sadharan Brahmo Samaj, when Pandit Sivanath Sastri conducted the service and preached a sermon on the "Life and Character of Rajah Ram Mohun Roy."

—*The Sentinel*: While the officials of this Calcutta Society are using their position to advocate licensed impurity, and are parading "a rechauffé of old statistics of utter insignificance" in the interests of incontinence, attempting to prove that the European army abroad can never "dispense with a large system of prostitution," we have testimony of quite a different character from an authority that cannot be gainsaid. Major Seton Churchill, in a work recently published, says—"The utter fallacy of the plea sometimes advanced as to the alleged necessity of impurity for the maintenance of health was brought home to my own mind most clearly out in South Africa. There we were, in a camp of upwards of 10,000 men, living for about nine months before the Boer lines, with hardly a single one of the appliances of civilization to make life comfortable. Yet in spite of all the disadvantages of living in tents, exposed to wind and rain, without beds to lie on, with badly-cooked food, and all the other inevitable drawbacks of a military camp, the men were—the wounded of course excepted—healthier than in an average home station in England; and yet all the time the great bulk of them hardly ever saw a woman."

—The revision of the Malagasy Bible, which has been in hand, with the exception of an interval of two years, since 1873, has just been completed by Mr. Cousins. At a thanksgiving service in celebration of the accomplishment of the work, Andrianony, a native pastor, made a telling speech. "What is it," he said, "that will cause Madagascar to go forward? Is it guns and cartridges? Is it cannon and bombs? Is it spears with all other kinds of weapons? No; it is this Bible that has caused all the progress that we see, and has rooted up much of the evil that used to be. Yes, it can be indeed said that it is the Bible which has stopped the tangena (trial by drinking poison), that makes us dare to burn the idols, and made an end of killing the little children born on an unlucky day."

—Of the one hundred Baptist periodicals in the United States, every one favours prohibition of the liquor traffic.

—The Str. *Malwa*, with English Mails, left Aden for Bombay, Wednesday, at 2 a. m.

—*Times of India;* Poona, 5: A paper mill, which bears the name of Lord Reay, was opened this evening with ceremony by his Excellency the Governor. His Excellency was accompanied by Lady Reay; and a distinguished company of Europeans and natives of both sexes was present on the occasion. Their Excellencies were shown over the mill by Khan Bahadoor Dorabjee Padamjee, one of the directors.—His Excellency complimented the directors on what he called a most important new departure in this part of the presidency. The number of men engaged in developing the resources of India and in increasing its prosperity was extremely limited both in the agricultural and industrial departments. His Excellency wished the number of such men, who were worthy of all esteem and praise, to increase largely. He was glad to see Poona was becoming more and more deserving of being called an industrial city. His Excellency concluded with the hope that every one present would earnestly pray God to bless the undertaking begun that day.

—The P. & O. Company have recived telegrams from Suez and Aden stating that quarantine at those ports has been withdrawn against vessels arriving from Bombay.

—H. M.'s troopship *Crocodile*, the first of the season, arrived yesterday. She brings 1,041 men, 57 officers.

Friday, October 7.

—*Dnyanodaya:* Do Indian parents love their daughters, is a question that must be answered in the affirmative, because parental instinct universally exists, and because evidences of love in the home are too manifest to be doubted; but after a certain age is past, the method of their treatment seems so harsh and cruel, that surely no one can be blamed, if judging from outward appearances, it is believed that deference to caste opinion is superior to their love. For example, the head-shaving of widows! How it is possible for parents who have any love for their daughters to permit such an outrage on their feelings, is certainly beyond comprehension. At a time when we would think that the heartiest sympathy and the most generous love would be showered upon her in her extremity, we have, instead, the barbarous treatment of forcibly adding grief on grief by shaving off her hair, and making her the object of reproach and scorn. How Hindu parents can reconcile this with the love they ought to show towards their daughters is beyond comprehension.

—*Christian:* A soldier who has spent some years in India, writing to us on this subject, makes somes very serious allegations. He says that only 150 yards from the bungalow in which his company was stationed, opposite the left British Infantry lines, Peshawur, there was a row of small huts for native prostitutes. It is almost impossible for a soldier to escape from the importunities of these women, who in the bazaars and elsewhere are ever haunting and soliciting him. When moved to another place our correspondent says he found

the condition of things just the same. Here securely posted by the British Government, was a body of harpies only too ready to fan the lusts of the immoral, and to prey on those who might, but for such incitements, remain free from the fearful contamination surrounding them.

—Same: Rev. H. R. Pigott, Baptist Mission, Colombo, Ceylon, sends us an interesting account of the way in which the Lord is blessing evangelistic effort there. He first gives an account of a week's mission services conducted by Messrs. Mateer and Parker, two of Mr. Spurgeon's evangelists, whose visit to India we recently noticed. All the meetings were well attended, and those at the close were so crowded that hundreds were obliged to stand. Many persons came forward at the close of the various services to confess Christ, and altogether at the English services alone, between sixty and seventy persons professed to have found peace and joy in believing. At several of the outlying stations mission services were also held, at which numbers accepted Christ, and at the close a number of the people assembled under the cocoanut trees, when, led by Mr. Parker, the Doxology was sung.

—Same: We note from the thirtieth report of the Commissioners of Inland Revenue that during the half-year ending in March last, while the amount of drink consumed in England was decreased by 626,527 gallons, the consumption in Ireland had been augmented by 210,616 gallons. It is painful to find that an increase in "circulating wealth" is being accompanied by increased intemperance. A French writer, who is now travelling through Ireland, has given the name of one district in which the rental is £14,000 per annum, and the expenditure upon intoxicating liquors £20,000. As our Presbyterian contemporary, *The Witness*, has remarked, "Ireland will not have her prosperity materially added to by merely transferring money from the pocket of the landlord to that of the publican."

—*Makhzan-i-Masihi*: In a letter to the American Tract Society Dr. Ewing, recently of Saharunpore, gives the following fact to shew the value of our Christian Vernacular literature as an evangelical agency. "We have in our Theological Seminary 33 students, of whom 19 were Hindoos or Mohammedans. Of these no less than 12 men assert that their first serious thoughts of the Christian faith as a way of salvation were the direct result of the, apparently, chance perusal of a leaflet or tract. One student told us yesterday of his having been first impressed by the reading of a few words on a Sunday-school reward card, the words being those of John 3 : 16."

—Same: Rev. John Forman and Miss Mary Forman, children of Rev. C. W. Forman of Lahore, have been appointed missionaries to North India by the American Presbyterian, Board, New York. They will arrive in India about December 1st. Mr. Forman, in company with Mr. Wilder, visited during the past year most of the Colleges in the United States with a view to awaken greater missionary interest among the students.

—Deaths last week, 457. By cholera, 7.

—*Times of India*: Sir Salar Jung is, we hear from home, winning golden opinions in London, and has for the last few weeks been one of the lions of the London season In his journey through Egypt he became betrothed to Helim Pasha's daughter, who is said to be a charming, pretty, and accomplished young lady of some fifteen summers. She was brought up in the European fashion, speaks English and French fluently, and is not in any way a *purdah* lady. Helim Pasha is not related to the Sultan, but is a distinguished man, his father having been Grand Vizier to the Sultan, just as Sir Salar himself was to the Nizam. Sir Salar may be congratulated on his courage, as being the first Indian Nobleman of rank living in India itself who has risen superior to the customs of his country in arranging to marry a lady who will be able to take her place in European society.

—Same; Exchange: The only explanation that we can give of the unsettled condition of exchange to-day and of the fall in rates is that the public wanted to buy more Bank paper than the Banks wished to sell, and offered no export bills in exchange The market opened at 1s. 51-16d. demand just to see if there were many buyers. As soon as buyers came out the rate dropped to 1s. 5d., a little having been done at 1s. 5 1 32d. As the enquiry increased, the rate decreased until we close nearer 1s. 4 15-16d than 1s. 4 31-32d. This is all the more extraordinary, as yesterday afternoon Bank paper for the mail was going begging at 1s. 5 1-16d., and private wire was with difficulty placed at 1s. 5 1-16d.

Selections.

MORE MARTYR-BLOOD IN MEXICO.

Mexico City, September, 1887.

DEAR EVANGELIST,—Another sickening chapter has been added to the history of our mission by the assassination on the 7th of August in Ahuacuatilan, State of Guerrero, of the Rev Abraham Gomez, Miguel Cipriano, and the wife of Felipe Zaragoza. The latter also was shot and severely wounded in the left arm. About two months ago Abraham, a young Indian who for ten years had been under the instruction of the missionaries, and was greatly endeared to us by his gentleness, intelligence, and sterling piety, having been ordained in May at our last meeting of Presbytery, left full of hope and of courage for his promising field, some five days southwest of Mexico City. The dear boy was only nineteen years of age, singularly regardful of the rights and feelings of others, and wholly incapable of any imprudence or rashness. I can hardly write the story of his death, for the profound sorrow that fills my heart—so cheerily did I embrace him and give him my benedication as he went out from my room only a few days since, and I saw him ride away fully expecting that he would come up to Presbytery next year with a bright record of work done for the Master, and of rich blessings received from Him.

Arrived at his destination, he wrote us pleasantly of his journey and reception by the brethren of Ahuacuatilan. They were full of enthusiasm and bent upon building very soon a commodious church edifice. We had visited them often during the eight years of their existence as a congregation, but Abraham was their first resident pastor. While in Chilpaucuigo, the capital, last January, I saw Gov. Arce, and told him of our purpose to send Abram to Ahuacuatilan and begged of him all needed protection, which he heartily promised. But Jesuitism in the person of a Romish priest, a chief of police, and a petty judge, enraged because of the progress which God's truth was making among the humble Indians of the locality, have overridden all law and order, and committed a crime which, for brutality and ghastly horror could hardly be exceeded in Africa.

On the 6th of August Rev. Jesus Vergara, the Romish priest of Teloloapam, went down to Ahuacuatilan, three miles away, and celebrated mass in the village church. In the course of his sermon he appealed to his auditors to "make an example of the minister of Satan" who had come among them, adding that they might "kill him" with all safety, counting upon his own protection and that of the chief of police. This monster had been given the parish of Teloloapam by the Bishop of Guerrero, on condition that he would exterminate the Protestant congregations in all that region.

This was on Saturday. The following day at 12 o'clock midnight, seven drunken women appeared in the Protestant quarter of the town and began to commit disorders, which seemed to deserve rebuke at the hands of the authorities, and Abraham with six of the brethren visited the Judge and presented their com plaint. Strangely enough the only reply given was the arrest and imprisonment of five of the brethren, and the dismissal of Abraham and of Felipe Zaragoza, who returned full of anxiety to the house of the latter. Very soon after the Judge ordered the church-bell to be rung, and thus gathered some 200 men and women in the court-room, to whom he gave his instructions and sent them forth on their bloody mission. Like infuriated savages they made their way at once to Zaragoza's house, and being unable to force the door, they tore up the roof, and with machete and pistols killed first Mrs. Zaragoza. Felipe seeing the danger of Abraham, ran to him and threw his arms about him, but was immediately torn away and disabled by a pistol shot in the left arm. He was then stretched out on the floor, and his Bible placed under his head as a pillow in derision. This done, the ruffians turned to Abraham, who sat on the bed with his head resting on his hands, and dealt him a terrible blow with a machete, then he was shot with a pistol, and his poor mangled body, lifeless and bleeding, was dragged from the house out into the street and along the highway, receiving all sorts of indignities, being literally hacked to pieces with machetes.

Not content even with this, the murderous ruffians returned to the house, stole the money, clothing, and books of our dear brother, and again sallied forth in quest of a third victim, Miguel Cipriano, whom they killed in the same manner as the rest. The following day, the three bodies were buried in the public cemetery. Nearly all our surviving brethren have been arrested and remain under guard. Only seven of the assailants are prisoners, and even they fully expect to be liberated speedily, being sure of the favour and protection of the local authorities.

Such is the sad story. A terrible blow has befallen our work. Consternation and terror have seized upon our brethren in all Northern Guerrero, and months at least must elapse before the scattered sheep can even be gathered. We are doing all in our power to secure justice for the guilty parties, and are sure of the sympathy and cooperation of President Diaz and of Gov. Arce; but Jesuitism is wily, and with Acapulco and Almoloya in mind, our hopes are not bright for the meting out of justice to these assassins Such terrible facts contrast strangely with the rosy-hued letters on Mexico which fill our American journals, but it must be understood that Rome will not loosen her hold upon Mexico without the most desperate resistance, and that to her it is a slight thing to violate law and sacrifice innocent blood, if only she can thus perpetuate her tyranny and fill her coffers. Our work is making itself felt. God's blessing vitalizes and invigorates it, and our prayer is (and this is our only consolation) that such horrible deeds as the above will at length fully awaken all loyal sons of liberty and progress in Mexico, to see the wolf in sheep's clothing which has so long and so disastrously devastated the land.

Our ministry at the best was all too scanty. What were twenty-five ordained men for seventy congregations? But now having lost our most brilliant and devoted Vicent Hurtado in June by yellow fever at Merida, Yucatan, and now being called so unexpectedly and sadly to part with dear Abram, what shall we do? It is most encouraging to us that three students in the Seminary on hearing of Abraham's death, at once offered to go and take his place, but they must still tarry in Jericho. Pray for us as never before, dear friends at home. The burden never looked quite so heavy as now, nor were our hearts so sore; but the day of Christ's coronation glory

cannot be be delayed, though the heathen rage the rulers take counsel together against Him and His servants. My heart of hearts cries out for my dear student Abraham. How sweetly he touched the organ keys and sang our hymns of praise. Blessed be God for the assurance that he is numbered among the true and faithful witnesses before the throne, who with harps of gold sing the praises of the Lamb that was slain.—(*N. Y. Evangelist*)

J. MILTON GREENE.

KESWICK TEACHING AND CHRISTIAN WORKERS.

BY J. WAKEFIELD MACGILL.

THE other evening a lady looked at me with a very serious face and said, "To be perfectly sincere, I think your article about the Keswick Conference was hardly grave enough for so solemn a theme." Lest any other should think that I had touched the subject with too light a hand and do not fully appreciate these hallowed gatherings, or am not in the fullest sympathy with the great doctrines which they force upon the attention of the Christian world, I now take up my pen to deal "gravely with this solemn theme."

I consider the Keswick Conference an inestimable boon to the Christianity of England, because: First, these meetings have been the means in God's hands, of lifting hundredsof Christian workers to a higher spiritual platform, and making them more powerful agents for the arduous work they have before them, both in this country and in foreign lands. Second, year after year a fresh crop of persons appear at Keswick, who are "hungering and thirsting after righteousness," but ignorant of the fact that they may "be filled," and have at these meetings heard of, believed in, and accepted God's delightful path of consecrated, holy, and successful life. They have returned with a new power to the work of soul-winning, with an impulse given to their lives, which has made them fruit-bearers to a hundredfold. The other Sunday I was leading a gospel tea-party at which there were between two and three hundred showmen from the Rochdale wakes. After a short address from Mr. Piggot from China, I was instructed to ask a lady to speak next to the interesting audience. She had not spoken a sentence, before I felt that the power of the Holy Ghost was upon her. Mrs. Dening never held an audience by the spell of intense and burning fervour more thoroughly than did this lady rivet the attention of these poor showmen. Again at night in the wakes ground, after several of us had preached the gospel, she stepped forward to the front of the show round which the great audience was gathered, to close the meeting with an appeal for immediate decision. I went among the crowd and listened. O, what fervid, soul-searching words flowed from her lips. What pathos and tenderness there was in the tones of her pleading voice! What an unction from the Holy One was there in the wailings of her intense anxiety lest one of her audience should let that golden opportunity pass! I, in common with the great crowd, listened to her spell-bound, till the last word had died in an echo on my heart. Then I found that there were many wet eyes in that crowd besides my own. Her husband had whispered, "For seventeen years my wife was a timid shrinking woman, frightened at the sound of her own voice, and strictly a private Christian, till she got a second blessing." I said, "Thank God for a second blessing if it can make women like this." And she is not exceptional. It is my privilege to know many others of whom I could write, did space permit, and tell of a transformation of character most marvellous; changing humble, unobtrusive, shrinking women into bold and fearless witnesses for Christ; women who, wherever they go, are mightily used by God both in the conversion of sinners and in communicating the gift of the Holy Spirit—the Evangelistic baptism—turning barren saints into fruit-bearing branches of the true vine. If I believe in the teaching which prevails at Keswick it is for two reasons, first, because I know that they teach "Scriptural holiness," and because I have seen the blessed result of the teaching in transformed lives.

But what about the dangers you say. We are not blind to them, but we are not afraid of them. We know that near the "rest of faith" there lies the dreamland of a vapid, sentimental pietism; that near the rose of Scriptural holiness there lurks the thorn of "sinless perfection," and near the glorious truth of the Apostolic Baptism for Evangelistic power there is the lie which cheats men into fantastic mysticism. But we are not ignorant of Satan's devices. We know that one of his stratagems is to travesty all that is most glorious of what God has revealed; but are we to be scared from all the fulness of blessing, purity, and power which our Father has for us because of this? We know that another of Satan's plans is, either to wile the saints back into the Scylla of wordliness, or suck him into the Charybdis of fanaticism. God's pathway of power is by accepting *all* the full glory of the Father's magnificent provision for a devoted, sanctified, and victorious life, trusting Him to defend us from all the wiles of the enemy, and relying on His assurance that "he that doeth His will, will know of the doctrine whether it be of God."

Our belief is very simple, and very easily stated in *ordinary* language, though probably it would take many volumes to put it theologically.

We wish powerful agents for the work of evangelising the world. They are practically useless without four qualifications: conversion, consecration, holiness, power. These are the corner-stones on which the character of a successful worker is built.

First.—They ought to be men who have been what Henry Lakin calls "tremendously converted." We do not say that they must have gone through heroic experiences, but they must not be men who can only speak with bated breath about this mighty change. Their life has to be spent in showing others the way of salvation; therefore there must be no hesitancy about their own personal testimony.

Second.—They ought to be wholly *consecrated men.* The ordinary average Christian is not fit for the work of winning the world for Christ. Whenever he draws near, the people should feel that a new type of Christian has approached them. How is this type produced? We say, by the entire, complete surrender of self to God, to be His unreservedly. To go anywhere, to do anything, be anything or nothing just with one absorbing thought, to do His will. It is this that makes the face shine with the light of God, but it is that mysterious light which shone from the face of Moses which everyone saw except himself. The Church of Christ has such faces, thank God. But it wants more of them; and we know that these Conferences have ironed out the wrinkles of *self* from many faces, and men take knowledge of them that they have been with Jesus.

Third.—The third thing a successful worker must have is an *equable experience.* What I mean is, he must live a life of *unbroken communion with God.* This is a distinctly different thing from "sinless perfection." It is *possible* to walk, "not after the flesh, but after the spirit," so closely with God that, from to-day till the hour of death, there never need be a cloud between the soul and God.

Enoch thus walked with God, and he pleased God. May we not hope, in these bright Gospel days, to have as sweet and as steady an experience of his "abiding" as an antediluvian saint? I believe that if I yield myself to Him, He will manifest Himself to me; that if I love Him, and keep His words, the Father will love me, and the Father and Son will come and make their abode with me; that they will take entire possession of me. That thus filled with all the fulness of God, I shall live a happy, equable, successful life; have the mastery over evil in every form: and do those things that are pleasing in His sight (1 John iii. 22). It will not be *my* holiness, but *the life of God lived out in me* (1 John iii. 24). Truly our fellowship is with the Father and with His Son, Jesus Christ." God is light; and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." To be a successful worker, he must be thus in uninterrupted fellowship with the Father and Son, and certainly the people will feel the influence and ask whence comes this peace, this joy, this tenderness of love, this sweet influence. They will discover it is divine, and ask the way to this victorious life.

"When one that holds communion with the skies,
Has filled his urn where those pure waters rise:
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide,
That tells us whence His treasures are supplied."

Fourth.—But there is another most important qualification for a successful worker. All I have spoken of is personal character—that fulness of the Spirit which Abel, Enoch, Abraham, Isaiah, John, and Simeon had.

These were truly converted, consecrated and holy men, *and many of our modern professors of "holiness" were dwarfs beside these giants,* but they were not *aggressive.*

There was no aggression till after Pentecost. "The Holy Spirit was not yet given, because that Jesus was not yet glorified" (John vii. 39) Jesus died. There was a pause. Then at Pentecost the same Spirit, which had been in the Church from Eden, came down as an *aggressive* Spirit using the hearts, brains, and lips of consecrated and holy men to spread the tidings of salvation. Formerly, and to the Patriarchs, he had been the Spirit of *truth,* and had taught them; the Spirit of *holiness,* and had sanctified them; the Spirit of *adoption* and had made them happy; the Spirit of *meekness,* and had made them beautiful characters; the Sprits of *wisdom,* and had made the world listen to them as oracles; the Spirit of grace and *supplication,* and had made them mighty with God to prevail; and the Spirit of *glory,* and had taken them to heaven, sometimes without tasting death; but now He comes as *fire,* touches their *lips,* teaches them to speak, sends them over the world to light it up with Divine glory; this is the Pentecostal Spirit. It comes in a deep thirst for souls, in a "travailing in birth" till men are saved, in a fearless witness, an unconquerable devotion, and a successful testimony.

Keswick teaching, of course, pre-supposes No, 1—conversion, and does not include No. 4—the Baptism of the Holy Spirit. It confines itself to consecration and holiness, and as far as it goes we are most grateful for it, but we do wish that the leaders of this great movement could be led to teach the Baptism of the Holy Ghost as a distinct endowment with power—the gift of the Spirit for the evangelization of the world. I did not hear one single speaker who seemed to me to make plain this great doctrine. Speaker after speaker confused the spirit of Holiness with the spirit of Power. On the Saturday we had one of the finest foreign mission meetings I ever attended, admirably led by Mr. Radcliffe, and addressed by Miss Campbell, Miss Trotter, Miss Clegg, Mr. Johnson. Mr. Meyer, Mr. Hudson Taylor, Mr. Webb Peploe, &c., &c. Here again the mighty power of God directly given at Pentecost, and never to this hour

withdrawn from His church, and without which not one of these devoted men and women could have done their work, was practically ignored. When will the church of God realise that the very same power which they had at Pentecost, which was received in cloven tongues of fire, while they were assembled with one accord in that upper room, is the power in which we to-day are to attack the usurper who now calls himself the prince of this world, a power which would be as irresistible now as it was during the first two hundred years of Christianity when heathenism tottered and fell before it. At that great missionary meeting one after another rose to give themselves to foreign service. Had any of the great and good men present who grasp this doctrine explained it lucidly to that most receptive audience; had the gathering been turned into a great prayer-meeting to plead for the endowment of power, I am certain that the Spirit of the Father would have descended upon many, and that instead of a little handful, some hundreds would have gone forth from that glorious meeting to evangelise the world as the three thousand did from Pentecost.—(*Chr. Worker.*)

A SEEKER AFTER GOD.

MIDWAY between Amritsar and Jandiala, a little to the side of the high road, may be seen a fine clump of trees, through which one may catch glimpses of a building of fair proportions. A nearer view shows a fine tank surrounded by lofty trees, and a cosy homestead, pervaded by an air of comfort and plenty. The pleasant shade of the fine trees, the well-filled tank, the sleek cattle, fine fields and general air of happiness, constitute a scene, as pleasant as it is rare in the wilderness. At one end of the tank is a court-yard with dwelling houses ranged along the side. Every thing is scrupulously clean, the wheel of a well goes merrily round, two huge monkeys are laying lazily at full length in the sunshine, the pleasant hum of bees falls on the ear. The clear blue sky above completes this perfect picture of peace.

The master of the house comes to greet us. He is an aged man of middle height, with a venerable white beard, and an air of great dignity. The face bears witness to a guileless, kindly heart, and the gentle quite manner unmistakeably shows the true gentleman. Next comes his wife, and we see at a glance that she is a clever intelligent woman, with great force of character. With her is her daughter, a gentle simple girl of 15 or so, and by and by her brother comes in, a youth in the flush of early manhood. He is accompanied by a man of about 30 or so, every line of whose face shows that he is no common character, but one strong either for good or evil. Such is the place, and such are its inhabitants.

The place is a holy place, the old man is the religious teacher who lives here, and the rest of the people whom we have seen constitute his family.

The story of the holy place is this. About a hundred years ago, a certain woman while returning from a pilgrimage to the Ganges, was overcome by thirst in this(then arid) plain. She sank down at the foot of a tree, while her husband went to find water. He was unsuccessful in his search. Thirst had made the lady rather cross, and she told him sharply to try again. Stung to the quick by her manner he declined to do so, and told her to go herself. This irritated the good lady so that she made a solemn vow not to stir from the place until she had drunk water from it. Workmen were sent for, the tank was dug, and the lady fulfilled her vow. Mindful of her sufferings she made this a place where some one might live, and help weary travellers. Since then the place has seen various changes of fortune, and had several incumbents, of whom our friend is the one now in possession.

The story of his life is a most interesting one. He was born in a small town on the banks of the Chenab, some seventy years ago, and comes of a very respectable Hindu family of good caste. As he grew up, he became more and more dissatisfied with the things of the world and his heart was filled with an intense desire to know God and have communion with Him. He abandoned his home and for some twenty years he wandered about in solitary places practising all kinds of penances, if haply he might find God. In the height of summer he lighted blazing fires in the open treeless plain and sat in their midst for hours at a time. In winter he exposed himself to the severest cold. He sometimes filled vessels with water, and having made a small hole in the bottom, sat underneath, while the water fell on his head drop by drop. This as our readers may recollect was the most exquisite form of torture known to the Inquisition. The result of all his austerities was that he found himself as far as ever from God. Hungering for God, his soul filled with unrest, he visited all the famous Hindu shrines,—he went even to far off Juggernauth, a tremendous journey in those unsettled days. Like Raja Yudhishthira of old, he climbed the Himalaya, to see if he could in those vast snowy solitudes meet with God. He reached Khatmundo in Nepaul, where he stayed several years. He by turns became a Sikh, a *faqir* of the Udasi, Gulabdasi, Nirmala, Suthra, Sucha orders, and at last wearied with his search, with the heart hunger still unsatisfied, he returned again to the Punjab, and after various experiences, settled down in his present home about four years ago. He had always been a man who feared God and worked righteousness, a sort of Nathaniel in whom there was no guile, and as he gave up the quest for God as hopeless, he said, "With all my seeking I have not found Him, I will now wait till He reveals Himself to me." His fame spread through the neighbouring villages, he was rightly considered a most holy man, so much so, that the people came in numbers to kiss his feet. By his pure gentle life and unaffected kindness he endeared himself to all.

About a year ago he met Miss Pengelly of the Jandiala Village Mission, as she was teaching in a village. He was interested in her and asked her to call on his wife. She went, was cordially received, invited to come again and again, till her visits became an established thing. The *Santni* (*i. e.*, his wife) was curious to know about Christianity, and as she was taught from the Scriptures, her husband sat quietly by, and drank in the Word. The seed fell into good ground. Very soon the *Granth* was never opened by our friend, he studied the Bible instead. In due time the promise was fulfilled to him. He had hungered and thirsted for righteousness and was filled. The God whom he had sought so long and wearily, revealed Himself to Him through His Son Jesus Christ, and our friend found that peace and communion with God, for which he had longed all his days. Without delay or hesitation he made a public confession of his faith, by being baptised at Amritsar on the 31st July. He is in a way the first fruits of the work of our Jandiala Missionaries, may he be the earnest of an abundant harvest.

Some time ago he lost his only son, a fine young fellow who was a native officer in a Sikh regiment. The lad's death crushed him; but now God has sent him comfort in a most unexpected way. "My son," he said "used to tell me very beautiful things, and was as good a lad as could be. Since I have read the Testament I find that what my boy used to tell me is all contained in it, and in looking over his things the other day, I found a Testament which had evidently been carefully read, I have no doubt my lad was a Christian, but was afraid of me." After his baptism he returned home, and had to undergo a fiery trial indeed. Reviled, slandered, forsaken, an outcaste, he was nevertheless perfectly calm and happy. His house was crowded day by day, by hundreds of *faqirs* and visitors, who came to see him and reason with him. His reply was, "I have at last found what I have sought all my life long. Jesus Christ is enthroned in my heart, and now I am His only. I had put myself in God's hands. He called me and now I have peace and joy. Christ has taken away the fear, unrest and misery with which my heart was filled." When they urged him to leave Christ, he said "To whom else can I go. The *Granth* is a ton of mud, in which by dint of much washing you may find a grain or two of gold, but the Bible is pure gold, for Christ has the words of eternal life."

This baptism has caused a great commotion. People cannot impute unworthy motives to our friend. They are completely at a loss to account for his action, and for the happiness with which he is manifestly filled. Our friend has many a trial ahead, but He who has called him will also keep him. After his baptism the old man wept bitterly for hours. He said, "So much of my life is gone by, so little time is left me to do any thing for Him who has redeemed me. My heart cannot contain itself when I think of my lost days, and what might have been had I only found Christ sooner."

As yet the wife and family hold aloof, but we have good hopes that God is calling them also.—(*Punjab Mission News.*)

CRUEL.

IN the *Century* for July an article on "The sportman's music" begins with these two heartless sentences: "No sportsman worthy of the name is ignorant of the calls of the various game birds; and no sportsman who makes an art of his recreation, and is ambitious to succeed, is unable to imitate those calls with telling effect. Game birds are not silly noddy-birds that sit to be shot at, and the hunter's skill and ingenuity must be exercised to bring them within his reach." Then follows minute directions and descriptions, and even the musical notes that indicate the various cries of these game birds. It does not enter the mind of the writer that to lure a bird by the imitation of its mate's cry, and then take its life, is a mean and dastardly thing to do. The rude hunters of the wilderness have a feeling that to take advantage of a deer's motherly tenderness by imitating the cry of its young is not honourable. For they seem to think that even brutes have rights, and that a man should be manly even to a brute.

The fact is the whole science of "sport" is worthy of the dark ages. If birds were killed for the sake of their flesh there would be some justification in this immense slaughter of the innocents. The ox is slaughtered and so is the lamb, but the butcher never thinks of finding sport in the act of killing. The sportsman is welcomed to the circles of elegant society, where he regales the company with an account of the "splendid sport" he had in killing and wounding his game. Perhaps he never thinks of tasting the flesh of his victim, but hunting them and firing at them and seeing them fall to the ground—all this was fine fun.

A prominent American once went with a party of tourists on a gunning expedition. Choice birds were slain by scores and carried home in triumph; common game birds were left on the field, some of them wounded but not dead. This gentleman, when he reached his room, reflected on the suffering he and his fellows had caused that day: the hundreds of half dead birds crippled, bleeding, pining away in hunger and thirst, lingering through the night hours in agony till death slowly came to their relief. Such images disturbed his sleep and kept flitting before him in the night watches, He resolved to hunt no more

This little plea for the birds is written in the hope of inducing some one to follow his example in renouncing such cruel and unmanly sport.

Miscellany.

—Balzac's Last Hours; (Paris Letter in New York *Grafic*): The new interest which seems to attach to everything relating to Balzac, recalls the touching circumstances of his death. The distinguished author of the "Comedie Humaine" died on August 20, 1850, and the last scenes are described by his friend the painter, Eugene Girard, who was present in a professional capacity. Balzac had kept his bed for several days, and although the serious character of his disease had been kept from him, he felt that he was growing weaker.

"Doctor," he said to the physician, "I am not an ordinary man, am I? You can speak frankly to me. How long do you think I canlive?"

The physician evaded a categorical reply. "A man who feels well to-day," was his vague response, "may really be in more danger than an invalid concerning whom his friends are anxious."

This way of putting it betrayed the physician's fears. The next day Balzac returned to the attack. No doubt the invalid had more strength of character than usual, and it was not necessary to treat him like the general run of patients.

"I must give the public my last will and testament," said the dying author. "I can't die as people generally do."

The physician then decided that it was best to reveal the truth to his patient, since he seemed to insist upon it so strenuously.

"Six months," continued Balzac, "I must have six months. Do you think I shall live so long?"

The doctor shook his head, and Balzac concealed his disappointment.

"That's too much to ask. Well so be it. Can you give me six weeks? Can I have six weeks in which to finish my life-work?"

The physician hesitated and was going to make some common-place remark in reply, when he caught Balzac's eyes fixed on him so intently that he did not have the heart to tell him an untruth. The scene was strangely solemn. The doctor, without speaking, raised his arms with a discouraging gesture.

"What—not even six weeks? Do you give me six days? But pshaw! what are six days in which to finish all I have in my mind? But I could at least dictate the head of my projected works. My friends would continue for me what I should not be able to more than begin."

And Balzac, this tme with much emotion, again fixed his eyes on his medical adviser and said—

"Tell me the truth. I must have it," adding a moment afterward, "Yes, the whole truth."

The doctor could not promise six days.

"What," exclaimed Balzac, "I've not more than six hours more before me?"

"Perhaps; do not lose a moment if you wish to leave any directions for your friends."

"Thanks doctor."

And the dying man held out his hand, but in an instant he had lost consciousness. The knowledge of his real condition had killed him. His physician had been too obliging in informing him as to the probable time he had to live. Although unusally brave, the novelist was unable to bear the announcement that his end was so near, and that he must die without being able to carry out the plans he had formed for literary work still to be accomplished. One of the greatest, if not the greatest, writer of fiction France has seen, only lived to celebrate his 51st birthday. He died of hypertrophy of the heart.

TELEGRAPHIC NEWS.

London, September 29th: The *Times* commenting in a leading article on the present position of Kurrachee, says the decline in the prosperity of the city that is only too apparent demands the serious and prompt attention of the Government of India, and urges the speedy construction of a line of railway between Hyderabad and Pachbadra in the Marwar State, as being necessary on both commercial and military grounds.

Vienna, 29th: The Austro-Hungarian Legislative Assembly was opened to-day by the Emperor Francis Joseph, who in his speech from the Throne, said that the relations of the Empire with the other European Powers continue to be friendly, but the general situation of affairs in Europe requires the military power of Austria to be strengthened. She will, however, strive to maintain peace which, his Majesty said, he believed would be assured in the future.

Berlin, 29th: The German Court of Law has sentenced M. Schnaebele's son to three weeks' imprisonment (in reckoning which the period he has already been detained in custody will be counted) and a fine of twenty marks.

30th: And appeal has been made to the clemency of the Emperor William, on behalf of M. Schnaebele's son, to which His Majesty has replied by ordering the release of the young man.

London, 30th: Sir West Ridgeway has been appointed Under-Secretary for Ireland in the place of Major-General Sir Redvers H. Buller, resigned.

Paris, October 1st: Count Munster, German Ambassador here, has informed M. Flourens that Germany intends taking certain measures with the view to making the situation on the frontier less strained.

Rome, 1st: Signor Crispi proceeds to Friedrichsruhe to-day to pay a visit to Prince Bismarck.

London, 1st: Mr. O'Brien has been summoned to appear before a Magistrate on Thursday to answer a charge of publishing in the *United Ireland* newspaper, the proceedings of suppressed branches of the National League. Major-General Redvers H. Buller succeeds Major-General Sir Robert Biddulph as Inspector-General of Recruiting.—General Buller enters upon the duties of his new office on 10th October.

2nd: Mr. Sullivan, Mayor of Dublin, has also been summoned to appear before the magistrates for publishing the proceedings of branches of the National League which have been suppressed under the provisions of the Crimes Act.

Zanzibar, 2nd: The latest news that has been received from Mr. H. M. Stanley's Expedition for the relief of Emin Pasha is dated 25th July.—The party was enjoying good health and making progress at the rate of twelve miles a day.

London, 3rd: The journey that Signor Crispi is making to meet Prince Bismarck at Friedrichsruhe is generally regard in Political Circles as foreshadowing the entry of Italy into an Austro-German Alliance.

Berlin, 3rd: Signor Crispi, having transacted his business with Prince Bismarck has left Friederichsruhe.

Tananarivo, 3rd: Owing to the relations between the French Residency and the Malagasy Government having become strained M. Le Myre de Vilers, Resident-General, has hauled down his flag and left the town.

Milan, 4th: Signor Crispi has gone to Monza in order to confer with King Humbert, who is staying there.

London, 4th: A Royal Warrant, just issued, permits the exemption of Generals from the Compulsory Retirement Clauses in consequence of non-employment, in such cases where the Secretary of State for War considers the retention of the services of any particular officer would materially conduce to advance the interests of the Service.—It is generally understood that this warrant is especially intended to prevent the compulsory retirement of Lieutenant-General Sir E. B. Hamley, K. C. B., K C. M. G., R. A., at the end of October, which has lately been strongly opposed by the Press.—Several thousands working-men made a demonstration in Hyde Park, yesterday, against the sugar-bounties and demanded that countervailing duties should be levied by the British Government.

5th: A Government notification has been issued to the public, intimating the redemption of the Indian 4 per cent. Loan in October next.

Constantinople, 5th: Turkey accepts the proposal of Russia to send General Ernroth to Bulgaria and, on her side, Russia agrees that an Ottoman Commissioner shall accompany the Mission, but in an inferior position to the Russian Commissioner.—It is proprosed that the Commission shall remain in Bulgaria at least four months.

Berlin, 5th: Signor Crispi, being interviewed by the reporter of a newspaper at Frankfort, declared that Italy desires peace and the maintenance of the balance of power in Europe. She has, therefore, joined the Austro-German alliance.—Italy, said Signor Crispi, fears the advance of Russia on Constantinople and cannot permit that the Levant should become a Russian Lake.

Tananarivo, 5th: Rainilaiarivony, the Prime Minister of the Malagasy Government, has sent a telegram to M. Flourens, praying him to endeavour to arrange the present difficulty between the French Resident and the Government of Madagascar.

London, 6th: The Dublin Corporation, at a meeting held yesterday, passed a resolution that Mr. Sullivan should appear in the Police Court to-morrow to answer the charges made against him, in full state, wearing the Insignia of his office of Mayor of Dublin and attended by an Alderman.

Paris, 6th: It has been officially intimated that the difficulty between the French Resident at Tananarivo and the Malagasy Government has been satisfactorily arranged and that Diplomatic relations between the Representative of France and the Government of Madagascar have been resumed.

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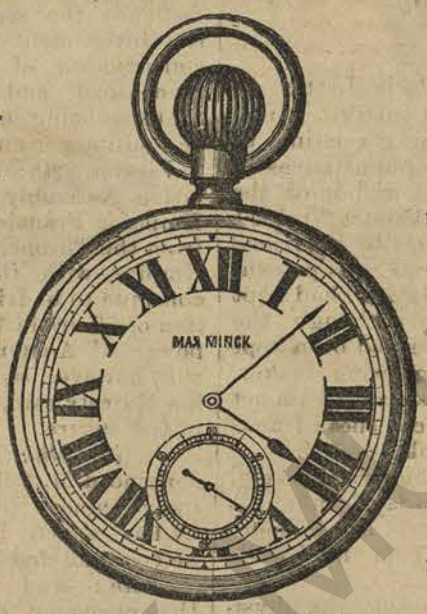

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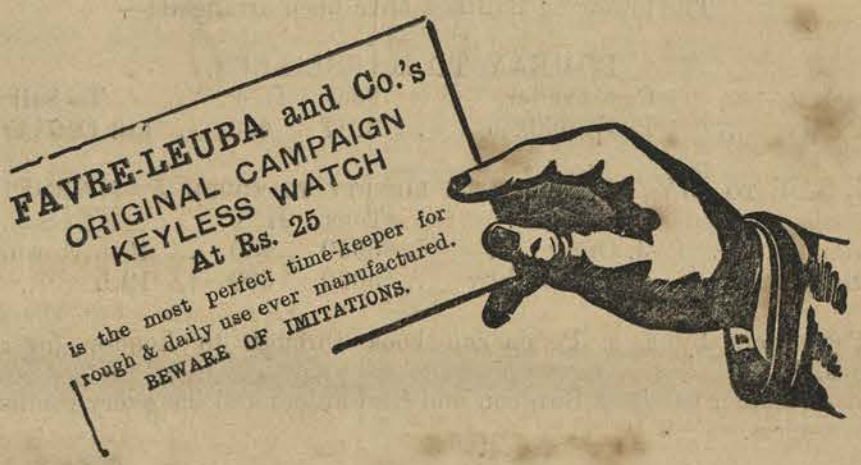
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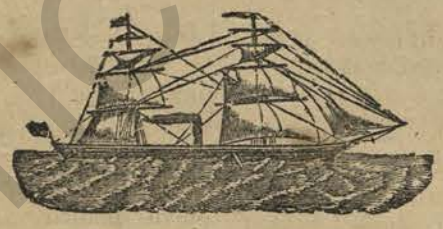

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